SURAH
OF
AL-QIYAMAA

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1. Summary Of Surah Al-Qiyamah » Islam Teaching 2025
2. Surah Al-Qiyamah - 1-40 - Quran.com

THE
BACKGROUND1

Period of Revelation

The Surah Qiyamah is a Meccan surah consisting of forty verses and two sections.

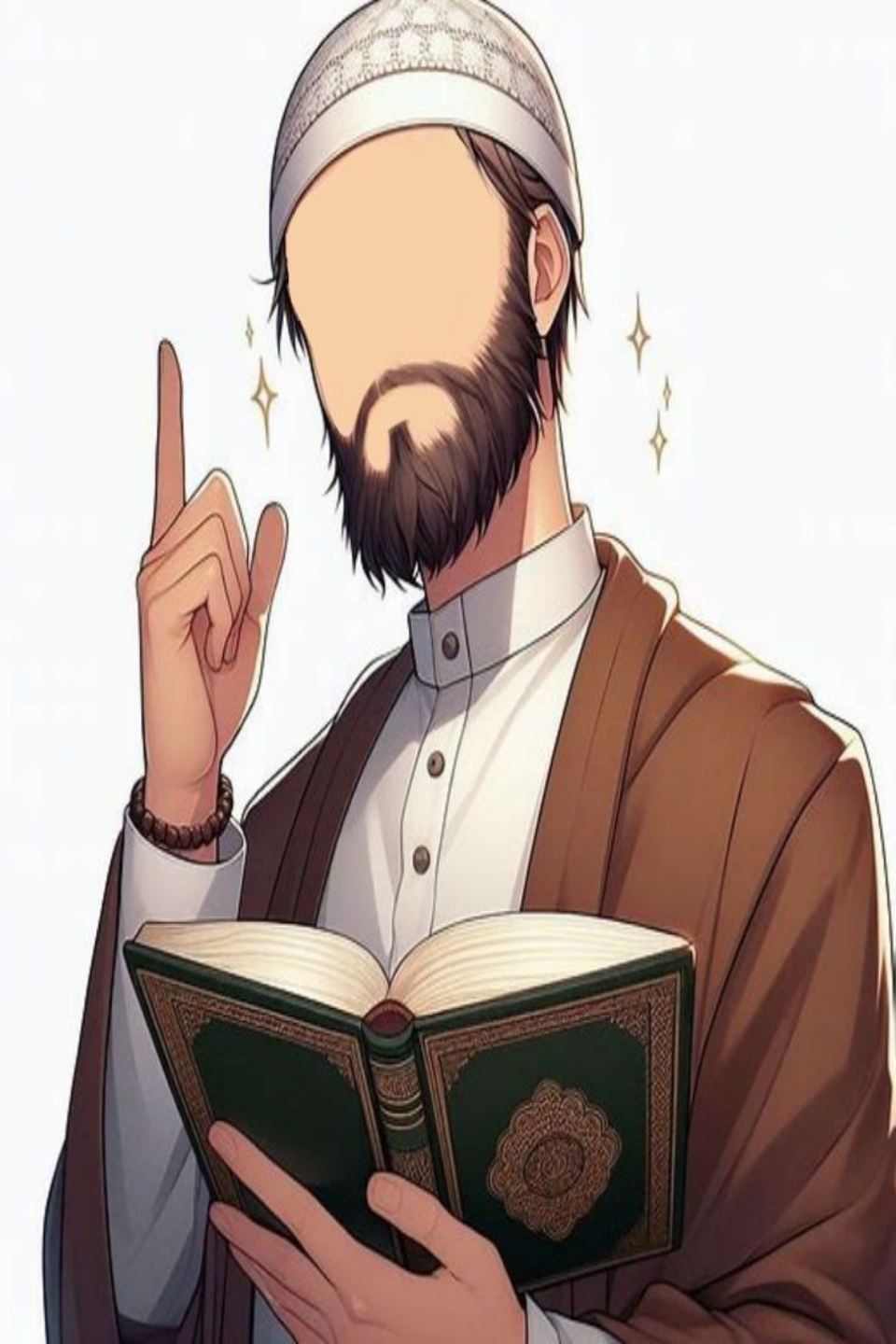
Major Issues, Divine Laws and Guidance

- As the name suggests, the theme of this surah is the discussion of life after death, which is one of the essential pillars of faith. It mentions the trials, tribulations, and punishments of the Day of Judgment and depicts the state of a person at the time of death.

- In the beginning of this surah, Allah swears by the Day of Resurrection, emphasizing the importance of this event. It highlights the concept of self-reproach, which motivates individuals towards righteousness. It is noteworthy that Allah specifically mentions here His power to perfect every individual, symbolized by the uniqueness of fingerprints that no two individuals share. This is why fingerprints are trusted worldwide for identifying personalities.

- Furthermore, the surah discusses the horrors and signs of the Day of Judgment when the earth will quake, the sun and the moon will be eclipsed, and people will be in a state of confusion, seeking refuge.

- In the subsequent verses, it is elucidated that the Prophet Muhammad (□) took great care in memorizing the Quran, and during the recitation by Gabriel, he made intense efforts to ensure nothing was missed. Allah reassured him that he need not burden himself, as He has taken the responsibility of preserving the Quran intact.



- In the Hereafter, people will be divided into two groups: the fortunate ones whose faces will shine with delight and who will be honored by the presence of their Lord, and the wretched ones whose faces will be gloomy, knowing they will be thrown into Hell.

- The surah also depicts the state of a person at the time of death and the challenges they face.

- It concludes by affirming that Allah did not create humans in vain; there must be a reckoning and a reward. This serves as a profound evidence for the resurrection and accountability, as Allah who created humans once is certainly capable of recreating them. For Allah, the beginning and the repetition are equal. However, from a human perspective, it is easier to create something anew than it is to create it initially.

THE AYAT IN DETAILS 2

لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ ١

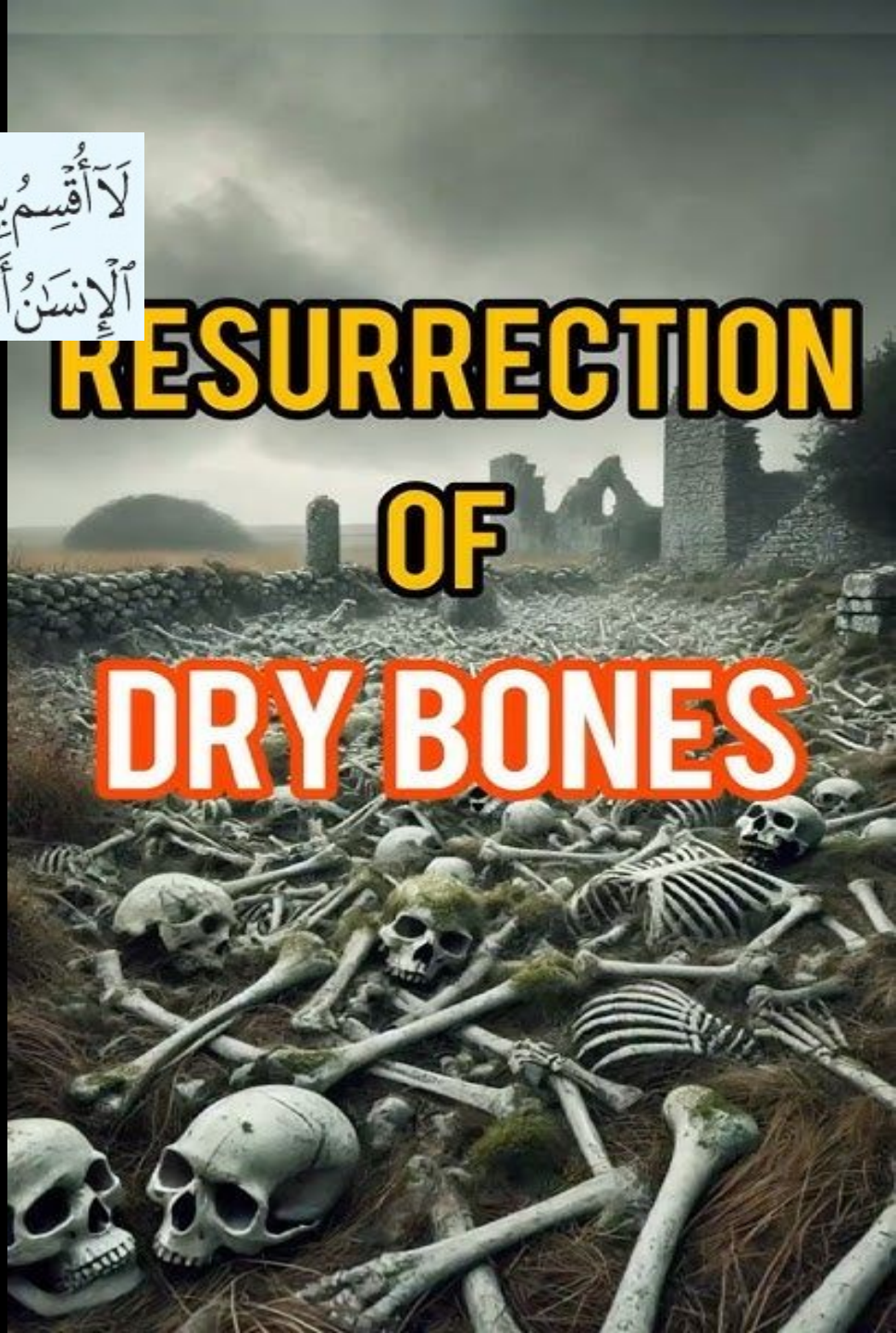
I do swear by the Day of Judgment!

وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ٢

And I do swear by the self-reproaching soul!

لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ ١ وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ٢ أَيَحۡسَبُ
ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ ٣ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ٤ بَلۡ

Do people think We cannot reassemble their bones?



بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ﴿٤﴾

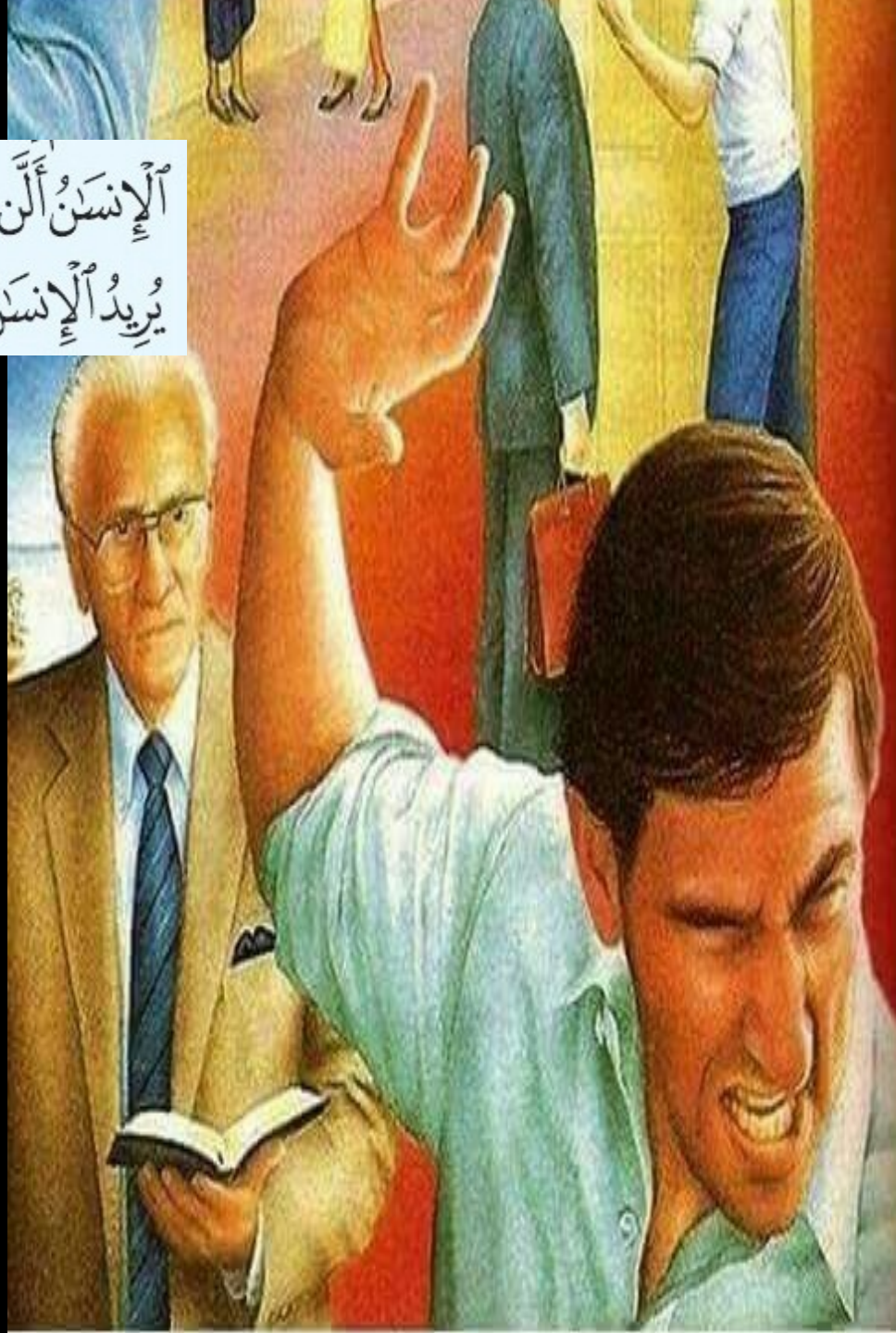
Yes [indeed]!
We are [most]
capable of
restoring
[even] their
very fingertips.1

Footnote - 1

This refers to the fact that every human has a unique set of fingerprints.

أَلَّن نَّجۡمَعَ عِظَامَهُۥ ۝٣ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ۝٤ بَلۡ
يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ ۝٥ يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ ۝٦ فَإِذَا بَرِقَ

Still people want to deny what is yet to come,



يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَـٰمَةِ ٦

asking [mockingly], “When is this Day of Judgment?”

يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ۝٥ يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ۝٦ فَإِذَا بَرِقَ
ٱلْبَصَرُ ۝٧ وَخَسَفَ ٱلْقَمَرُ ۝٨ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ۝٩ يَقُولُ ٱلْإِنسَٰنُ

But when the sight is stunned,

وَخَسَفَ ٱلْقَمَرُ ٨

and the moon is dimmed,

وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ ٩

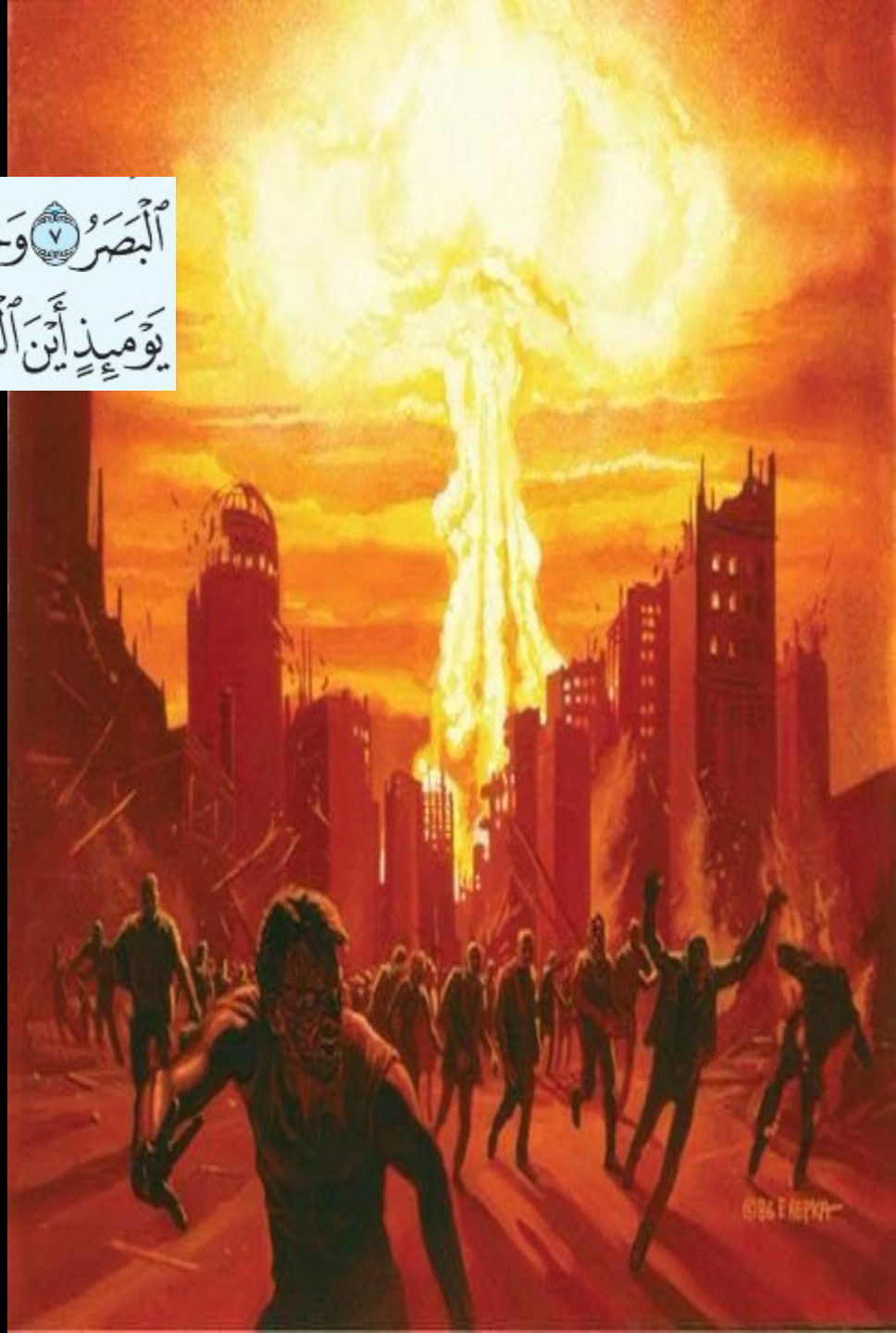
and the sun and the moon are brought together,1

Footnote - 1

They both will rise from the west and lose their light.

ٱلْبَصَرُ ۝٧ وَخَسَفَ ٱلْقَمَرُ ۝٨ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ۝٩ يَقُولُ ٱلْإِنسَٰنُ
يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ۝١٠ كَلَّا لَا وَزَرَ ۝١١ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ۝١٢ يُنَبَّؤُا۟

on that Day one will cry, “Where is the escape?”



كَلَّا لَا وَزَرَ ﴿١١﴾

But no!
There will be
no refuge.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾

On that Day
all will end
up before
your Lord.

يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا۟
ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾

All will then be informed of what they have sent forth and left behind.

بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾

In fact, people will testify against their own souls,1

Footnote - 1

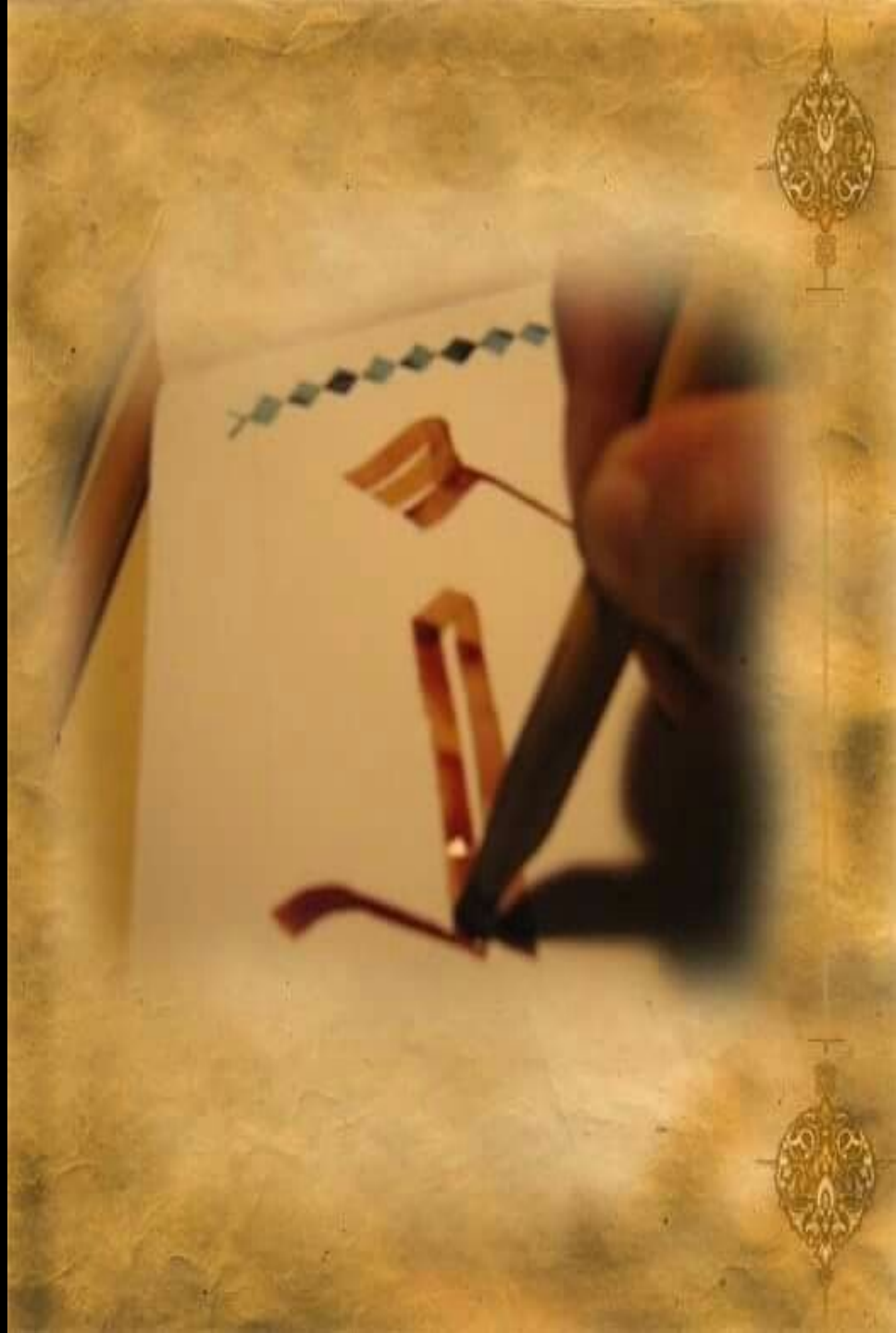
Their organs will testify against them. See 41:19-24.

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾

despite the excuses they come up with.

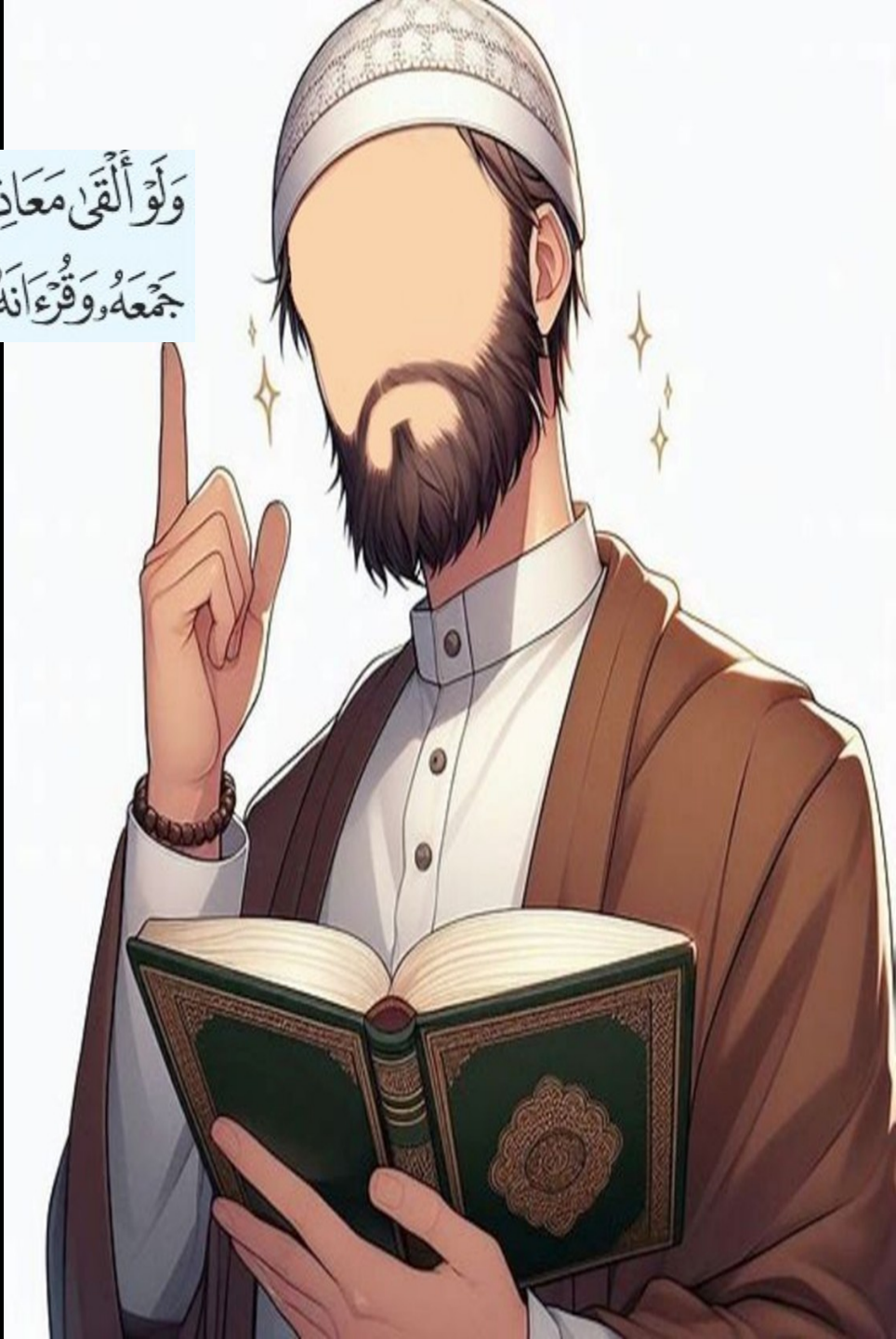
لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ١٦

Do not rush your tongue trying to memorize a revelation of the Quran.



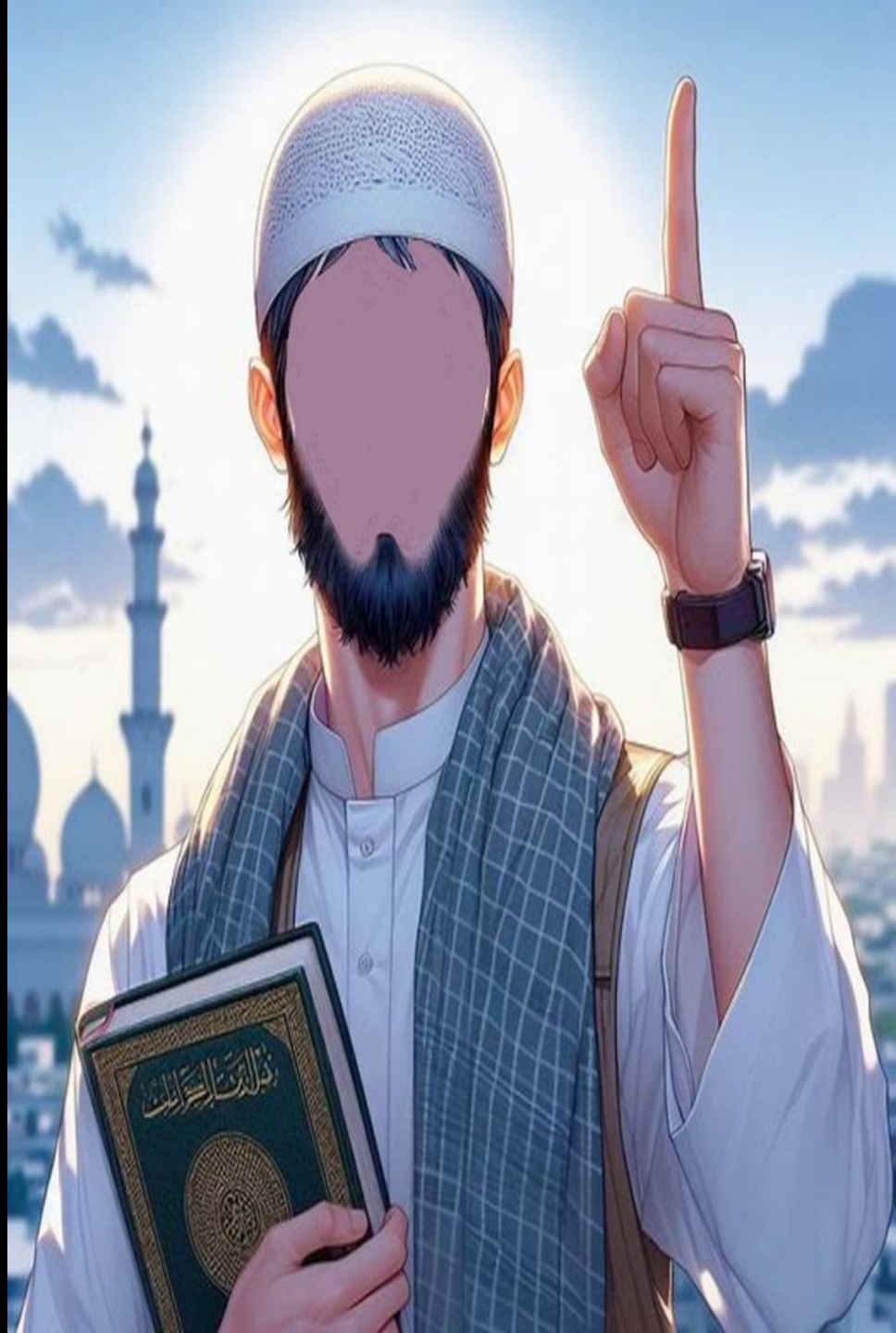
وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾ لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا
جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

It is certainly upon Us to make you memorize and recite it.



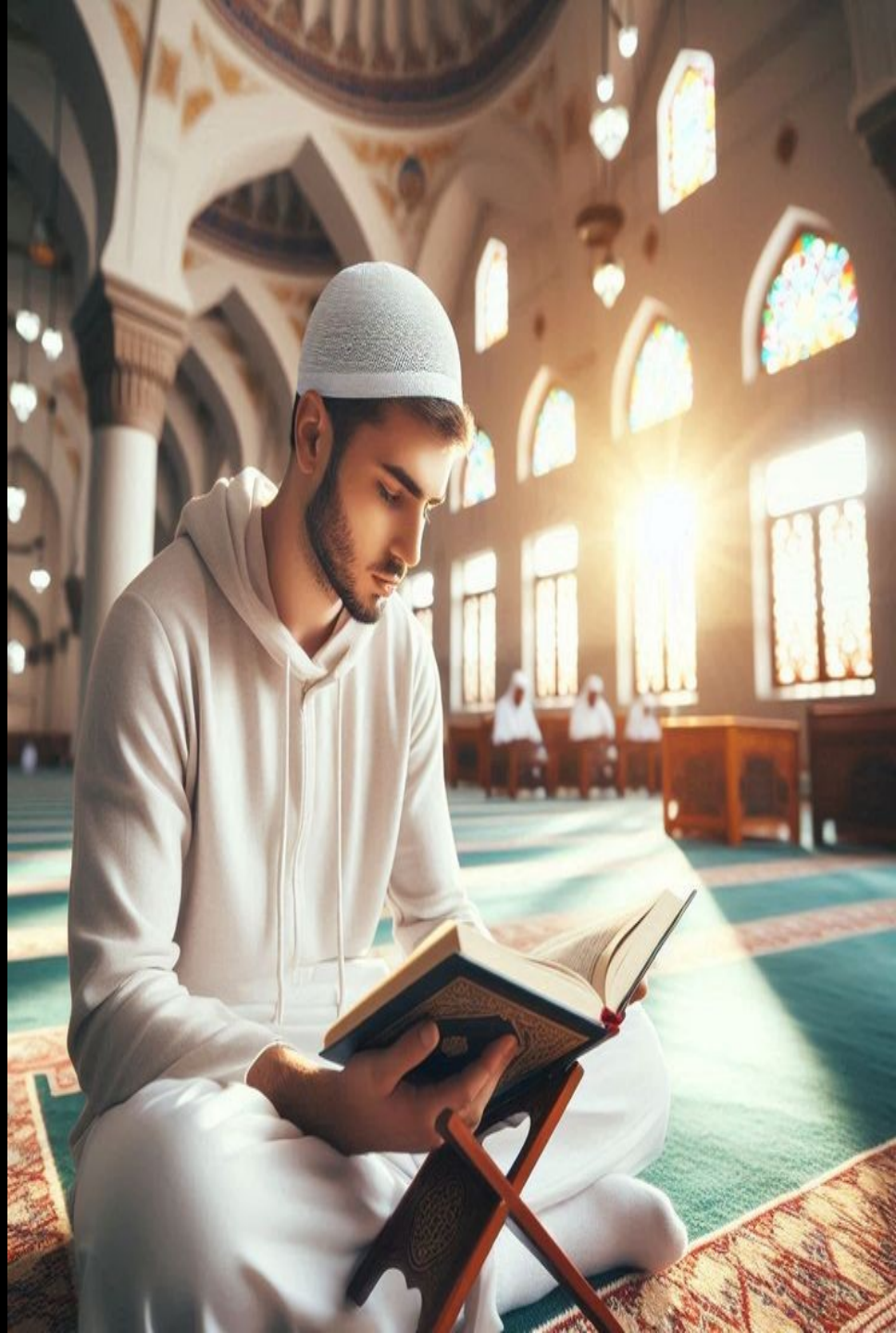
فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾

So once We have recited a revelation through Gabriel, follow its recitation closely.



ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

Then it is surely upon Us to make it clear to you.



كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾

But no! In fact, you love this fleeting world,

وَتَذَرُونَ ٱلۡأٓخِرَةَ ٢١

and neglect
the
Hereafter.

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ

On that Day
some
faces will be
bright,

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

looking at
their Lord.

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

And [other] faces will be gloomy,

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا
فَاقِرَةٌ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ

anticipating something devastating to befall them.

كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِيَ ﴿٢٦﴾

But no!
Beware of
the day when
the soul
reaches the
collar bone
as it leaves,

وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾

and it will be said, “Is there any healer [who can save this life]?”

وَظَنَّ أَنَّهُ ٱلْفِرَاقُ

And the dying person realizes it is [their] time to depart,

وَٱلۡتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ٢٩

and [then] their feet are tied together [in a shroud].

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ٣٠

On that day they will be driven to your Lord alone.

﴿٢٨﴾ وَٱلۡتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمَسَاقُ ﴿٣٠﴾ فَلَا
صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰٓ أَهۡلِهِۦ يَتَمَطَّىٰٓ

This denier neither believed nor prayed,

وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

but persisted
in denial and
turned away,

ثُمَّ ذَهَبَ إِلَىٰٓ أَهۡلِهِۦ يَتَمَطَّىٰٓ

then went to their own people, walking boastfully.

أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٤

Woe to you,
and more
woe!

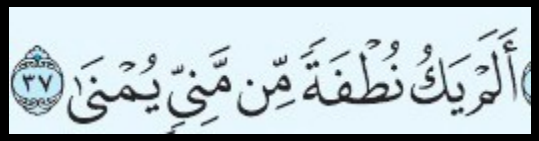
ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾

Again, woe to you, and even more woe!

أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ

أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ

Do people think they will be left without purpose?



Were they not ﴿once﴾ a sperm-drop emitted?

أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ
عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ

Then they became a clinging[1], then He developed and perfected their form,

Footnote - 1

’Alaqah, meaning the embryo resembles a leech.

عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ
وَالْأُنثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

producing from it both sexes, male and female.

أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِۦَ ٱلْمَوْتَىٰ ﴿٤٠﴾

Is such a Creator unable to bring the dead back to life?

EXERCISES

1. Knowledge (Recall)

1. What is the main theme of Surah Al-Qiyamah?
2. How does Allah describe the resurrection and the afterlife in this surah?
3. What does Allah say about the state of people on the Day of Judgment?
4. What role does the nafs al-lawwama (the self-reproaching soul) play in this surah?
5. What is the response of disbelievers regarding resurrection according to this surah?

2. Comprehension (Understanding)

1. Why does Allah swear by the self-reproaching soul in this surah?
2. How does this surah describe the physical resurrection of humans?
3. What is the reaction of disbelievers when they see the Day of Judgment?
4. How does the surah describe the final moments of a person before death?
5. What lessons can we learn from this surah about accountability?

3. Application

1. How can the concept of the self-reproaching soul be applied to daily life?
2. If someone denies the afterlife, how can the message of this surah be used to respond to them?
3. How can this surah strengthen a person’s faith in the afterlife?
4. In what ways can we prepare ourselves for the Day of Judgment based on this surah?
5. How can the warnings in this surah influence a person’s behavior?

4. Analysis

1. What is the significance of Allah swearing by different things in the Quran, such as the self-reproaching soul in this surah?
2. How does this surah compare to other surahs that talk about the afterlife, such as Surah Al-Waqi’ah?
3. How does the imagery in this surah create a sense of fear and urgency about the afterlife?
4. What rhetorical devices (e.g., repetition, contrast) are used in this surah to emphasize the reality of resurrection?
5. How does this surah refute the arguments of those who deny resurrection?

5. Synthesis (Creating New Ideas)

1. If you were to explain this surah to someone unfamiliar with Islam, how would you summarize its key message?
2. Can you write a short reflective paragraph on how this surah affects your perspective on life and accountability?
3. If you were to make a speech about the afterlife using this surah, what key points would you include?
4. How would you design a lesson plan for teaching this surah to children or new learners?
5. What real-life examples can you give to explain the self-reproaching soul mentioned in this surah?

6. Evaluation (Critical Thinking & Judgment)

1. Do you think the descriptions in this surah are more focused on warning or on giving hope? Why?
2. How does this surah challenge the modern perspective that denies life after death?
3. In what ways does this surah influence the moral responsibility of a believer?
4. If someone struggles with the concept of resurrection, how can this surah help clarify the idea for them?
5. How do you personally connect with the message of this surah in your daily life?

و الحمد
لله رب
العالمين